THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye. when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*"—MATT. 5: 10-12.

No. 17, Vol. LXVI. Thursday, April 28, 1904. Price One Penny.

THE CALIFORNIA MISSION.

BY ELDER JOSEPH E. ROBINSON, PRESIDENT OF THE CALIFORNIA MISSION.

THE California mission, as now composed, consists of the States of California, Nevada and Oregon, the latter having been detached from the Northwestern States mission and added to this one last year. There are seven hundred and seventy-five enrolled members of the Church in the mission, with eight organized branches, in each of which we hold two services and Sunday school each Sunday, and joint Mutual Improvement association, Relief society and Sacrament-testimony meetings weekly. The latter we have found a most effective means for the development of the Saints in a knowledge of the Gospel and of perfecting them in their faith. All the branches are provided with suitable quarters for our services, and Elders and Saints show their appreciation of the same in their attendance at meeting and in the increased tithes and offerings.

In the early "fifties" such men as Parley P. Pratt, Amasa Lyman, Charles C. Rich and George Q. Cannon were in California preaching and publishing the Gospel. They also colonized some of the Saints at San Bernardino, in the southern part of the state, but when "Johnston's Army" came to Utah they were recalled, and from that time until 1890 there were no missionaries or organized members of the Church in this mission. In the fall of this year (1890) Brother A. A. Nethercott, of Oakland, a member of the "Reorganized"

church, wrote to President Seymour B. Young at Salt Lake City, desiring baptism into the Church of Jesus Christ of Latter-day Saints. President Young instructed Elder Mark Lindsay, who was in Oakland, to call upon the Nethercott family, which he did, baptizing Brother Nethercott and his family, consisting of a wife, son, daughter and daughter-in-law. From Oakland he went to the City of Los Angeles, where he baptized another Elder of the "Reorganized" Church, N. B. Phillips, who came to Oakland and in conjunction with the Nethercotts, did some successful proselyting and made a nucleus for the gathering of such Saints as had drifted away from the main body of the Church. In June, 1892, Elder George Reynolds met with the Saints, encouraging them, and in August, Elder John L. Dalton was called as a missionary to California. The mission steadily grew under his management until January, 1894, when the late Dr. Karl G. Maeser became president. Dr. Maeser was succeeded, the following August, by Elder Henry S. Tanner, who inaugurated a vigorous movement in tracting and opening up fields in the larger cities of the state, organizing branches, Sunday schools, etc. President Tanner was succeeded by Elder Ephraim H. Nye, in November, 1896, who carried on the good work most effectively until April, 1901, when the present incumbent was called to preside.

There are now forty-five Elders in this field who doubtless carry on the "propaganda" largely as is done in other missions. Our street meetings seem to bring us the greatest success and encouragement, supplemented by our public meetings in the various halls of the mission. Out of seventy thousand tracts distributed last year, we are not aware of one investigator being gained by them. The people are very indifferent concerning the written word and comparatively few read our literature; but often when these same people see a beardless boy stand forth upon the highways of the great cities in the strength of all his young manhood, clothed upon with the priesthood of the Son of God, and boldly declare that God lives, that Jesus is the Christ and Joseph Smith His prophet of this dispensation, and that His Church and kingdom have been set up again upon the earth with all the officers, gifts and powers of old; declaring as did David when he faced Goliath and the Philistine hordes, "I come not in my own strength but in the name of the Lord of Hosts, the God of the armies of Israel," and calling them to repentance, these one-time indifferent people, instead of scoffing, remain to praise, receive our tracts, attend our meetings, and in this way many precious souls have been added to the fold of Christ.

The people of the west are liberal minded and free from narrow prejudice, standing for civilization in the fullest sense of the term, but the typical westerner cares little for scriptural proof of doctrine, and frequently insists on the "show me" of the Missourian as to wherein has Mormonism done more than any other "ism" for its devotees; and in what way does it benefit men *now* more than any other Church or party? How gratifying it is to be able to show them that "Mormonism" does not deal alone with the dead past nor the uncertain future, but with *present actualities and practicalities* as well; that it has made the most successful colonists in the world, who enjoy a spirit of fraternalism and co-operation not conceived of by other people outside the utopian dreams of their wouldbe reformers; that "Mormonism" has taken

men of all nations, with national antipathies and jealousies, and has made of them one homogeneous people whose brave sons and fair daughters have no *racial* differences but are all imbued with one great ideal, the *uplifting of humanity* through the genius of "the Gospel of the Lord Jesus Christ which is the power of God unto salvation," *civilly* as well as *spiritually*. That "Mormonism" is eminently practical and is that truth which makes men *free* and applies to the dead as well as the living, for it is not fragmentary, but complete and soul-satisfying, leaving no phase of existence untouched, no true prayer of faith unanswered, and provides for us, in the eternities to come, ample time and opportunity for the development of all the divine capabilities of our being, and assures us of the attainment of objects of corresponding greatness to our ideals and a complete and full fruition of all the God-like desires of the soul.

We have done but little work in Nevada because of the few people and little opportunity afforded in that state. In Oregon the long wet winters militate against country work, and there is but one large city in the state, Portland. There we have a nice branch of the Church which is steadily growing.

California affords us the best field because of its greater cities and numerous population and the thousands of tourists who visit here annually. This wonderful land of golden sunshine, of sunshine and gold, with its vast resources of mineral wealth, cattle, sheep, wine and fruits, has been designated the "Right Hand of the Continent," and doubtless will e'er long deserve the name, if not already. This favored clime has become a vast sanitarium for the sick of our nation and a pleasure resort for the rich of the world. Out of the 1443 reputed eminent living men and women of the United States, California claims nearly one-third of them. Such conditions as enumerated, have made California the most cosmopolitan state of the Union. Here Buddhist, Moslem, Greek, Catholic, Protestant and Pagan find room and followers. Here Theosophy has built its chief shrine and Evolution has its most ardent supporter in a university endowed with millions of dollars and upon whose bulletin boards recently appeared this proposition for debate: "Resolved, that a new religion for all men and all time should be established for the human race." Here you find a recent addition to the Protestant churches in "The Church of the New Christian Religion." Here, like Greece of old, who erected an altar "To the Unknown God" for fear some one God may have been forgotten, we have a "Freak Society" where the free-lances and the tag-ends of society may meet for worship or discussion, no matter how chimerical their views or crude their religion. A favorite expression of the hard-headed man of business is, "I want nothing of religion, it may be good for old men or women, but here money is king and California is heaven enough for me," and this can hardly be wondered at when you know of the tens of thousands who come to the state yearly to drink of her mineral springs, to revel in her flowers and orange groves or to riot in the white sands and lave in the sun-lit waves of the mighty Pacific.

From the glacial summit of Mount Shasta, which pricks the sky nearly three miles above the ocean to the palms of the Imperial Valley, three hundred feet below sea-level, California affords the artist, the scientist and pleasure seeker

the richest store of nature's wonders in mountain, stream and wood. When men are satisfied with these, little wonder that our harvest of souls is so few, but

"The morning breaks, the shadows flee,
Lo! Zion's standard is unfurl'd!
The dawning of a brighter day
Majestic rises on the world."

MORMON PIONEERS IN CALIFORNIA.

In Elder Joseph E. Robinson's article on the California mission reference is made to the early settlement of San Bernardino valley by the Latter-day Saints more than half a century ago. Rev. Father Juan Caballeria has recently published the "History of San Bernardino Valley from the Padres to the Pioneers." In this he speaks favorably of the early efforts of the Mormons to colonize the then desert region, as will be seen from the following paragraphs:

"It was toward the close of the war between the United States and Mexico that a regiment was recruited from among the Mormons for service in the United States army. This regiment was known as the Mormon Battalion. After their return from Mexico they were quartered for some time in Southern California, and while here received final discharge from service. They were law-abiding, God-fearing men and gained the respect of the people of California. Indeed, the citizens of San Diego found them so useful and desirable as neighbors that a general petition was circulated and signed by every inhabitant of the town requesting them to make a permanent settlement among them, and many of them remained in that part of California.

"Captain Jefferson Hunt was the first of the Mormons to come into San Bernardino valley and it was chiefly through his efforts that the Mormons colonized here. He was a man of more than average energy and ability and whose honesty and integrity of character was unquestioned. . . .

"In March, 1851, a large party of emigrants, consisting of about 500 persons with cattle, horses, etc., left Salt Lake for San Bernardino valley. This train was under command of Captain Hunt, who was to take the lead and pilot them through to their destination. As it was impossible for them to travel as one company, on account of scarcity of forage and water in crossing the desert, the train was divided into three sections. The first section under Captain Hunt, came into San Bernardino valley and encamped at Sycamore Grove, at the mouth of Cajon Pass, on St. John's day, the 24th of June, 1851.

"Amasa Lyman and Charles C. Rich, two of the original Twelve Apostles of Brigham Young, were with this party of colonists. They at once opened negotiations with the Lugos for the purchase of the Rancho de San Bernardino. During the summer the transfer was effected and they took possession of the property. The purchase price was $7,500. The colonists did not have the money to pay for the property and Elders Lyman and Rich, with Captain Hunt, as agent, went to San Francisco, where they negotiated a loan for the amount. The money was borrowed of Haywood and Morley and was paid in three installments.

"It is not within the province of this chapter to criticize or discuss doctrinal points, tenets of faith or the circumstances which brought the Mormon Church into conflict with the government of the United States. It is sufficient to say that the Mormons who first came to San Bernardino valley were ideal colonists. They were farmers, mechanics and artisans of the various crafts. So far as material advantages went there was perfect equality. There was wealth and no poverty among them. The system upon which the government of the Mormon Church was based was purely patriarchal and it was carried out in the religious, domestic and social life of the Mormon people. They were the extreme of conservatives, and, sufficient unto themselves, did not desire or tolerate outside influence or interference. As a community they were honest, industrious, law-abiding, peaceful citizens, and under their thrifty management the beautiful valley blossomed into marvelous productiveness. The Church laws were sufficient to regulate all public matters until state laws were established. All minor dissensions among themselves were carried into the Church council and there submitted to arbitration. There was no appeal to other tribunal. Their moral conduct was beyond reproach. Idleness, drunkenness, gambling and vice were unknown among them until a later day when another class of people came to mingle with them.

"Such were the people who colonized San Bernardino valley. Let credit and honor be given where credit and honor are due."

When we consider that in entering California the Saints went into a distinctly Roman Catholic region, and that this testimony as to their integrity comes from a Roman Catholic priest, we are the more confident that Father Caballeria's testimony will have weight with all impartial and unprejudiced thinkers. As though to add force to what he has said above, he has written this self-explanatory letter:

Los Angeles, California, March 19, 1904.

"Mr. William J. Silver, Salt Lake:

"Dear Sir—In answer to your favor, 14th inst., I have to say that the History of Santa Barbara is out of print, as the whole edition is sold. Some time this year we will print the second edition and I may be able to send a copy to you. As you say the 'Mormon' pioneers were good people, and it is but just to say so, especially to-day, when some people take pleasure in running them down. Let us do our best in the world, in the assurance that God will bless us all; and there is no necessity for us to find fault with our fellowmen. Believe me to be sincerely yours,

FATHER CABALLERIA."

THE FELLOWSHIP OF THE SAINTS.

AT the General conference of the Church, held at Salt Lake, April 3rd, President Francis M. Lyman, of the quorum of Apostles, was the first speaker of the afternoon session. He read from the 11th chapter of III. Nephi the words of the Lord to the Apostles concerning baptism, on the occasion of His visit to this ancient continent. "It is a great mystery to the world how the Latter-day Saints hold together and how such fraternal feelings exist between

us. They generally regard this as being done by some tyrannical power." But the true answer is found in the words which he had just read. These were the introduction of Jesus to the Nephites, and the same introductory words were uttered by the Lord in this day. The Father introduced the Son to the young boy Joseph, and taught to him and his companions the same doctrine that was given the ancient Jews and Nephites. It was the voice of God announcing the Gospel, through which alone men may be saved. The same general method has been used by the Lord in these three instances—the Jews, the Nephites, the Latter-day Saints. The same fundamental principles were revealed each time to those to whom revelations were given.

It is this that explains the large gathering of Saints that assemble every general conference. The Spirit of God has touched the hearts of the people of God, and made them feel so united. Their hearts beat in unison because of the power of truth. And this is true no matter where the Saints are. Hence the more the people are actuated by this influence the more likely they are to be united; and the less they are moved thereby the more liable are they to enter into the service of the world. The speaker said he desired the Saints to bear in mind that every one of us is a factor in producing the wonderful results as seen by the world. It needs every exertion that we can make in order to bring about our salvation. Life, at longest, is but short; and this should be devoted to the best work to which we can put our hands. God desires that we receive the choicest blessings. There is plenty of room for us to grow. The blessings of God are limitless. There will be no boundaries to our possibilities. This earth and its inhabitants are but a drop in the ocean compared with the rest of the creations of the Lord. Well, we are an essential part of God's creations. He desires as much to save us as others. We are here to work out our salvation, and we have only a limited time in which to do it. Let us be persuaded to do all we can to increase the total amount of good in the world. The same gifts and powers are with us that were with the Jews and the Nephites. The Lord has set His hand for the last time to establish His work among men. It is always a pleasure to feel that the Saints are enjoying the good spirit of the Gospel. We often do not appreciate the fact that we are at such peace and joy in our homes and among our neighbors. To appreciate these great blessings should be an object with the Saints. We should not do anything without the Spirit of the Lord, else we may go wrong. We are the temples of the Holy Ghost, and it is necessary for us always to be such in very deed. When we thus have the Spirit with us, we know its effects when we see them. We can then be the better in our lives. The Saints are a virtuous and honest and God-fearing people, and men and women elsewhere will be glad of the associations of the "Mormons." He urged the Saints to pay no attention to the weaknesses of men, for the Lord changes not, and they can therefore put their trust in Him.

Elder B. H. Roberts, of the First Council of Seventies, followed President Lyman. Referring to the passage that had just been read from the Book of Mormon, he said that city audiences have been listening lately to discussions of the questions whether III. Nephi should not be called a fifth Gospel. The objection to this has been made that this "fifth Gospel" adds nothing new concerning Christ. That this is a mistake is evident from the passage read

by Elder Lyman; for that passage would set to silence several important questions of doctrine in the world.

The speaker said he rejoiced that so many millions of the human race celebrated this day commemorative of the day on which Christ was raised from the dead. He took pleasure in the thought that the apostasy had left so much as this from the ancient faith. Jesus stood forth as God manifest in the flesh. All the mists of heathen philosophy have been removed from before the eyes of men, and we know something of the personality of God. This serves as a kind of standard by which we may judge the fundamental idea of any man's teachings. This is the great thought revealed by the dispensation of the meridian of times; that men will live eternally. This, at least, is common ground for us and the world.

But what do the Latter-day Saints have to add to the ideas of the world? He added here that some of these truths have been so narrowed down by the Christian sects as to construct a barrier between us and them, so that they are often unable to understand us. Here he quoted from John's Gospel—the preface of which sets forth so splendidly the fulness of the idea of immortality. We have in this passage Christ and God identified, and here we have not only the personal ministry of Jesus, but also His pre-existence. This pre-existence of Christ is pretty generally accepted by the Christian world. But "Mormonism" goes even farther than this. It declares that men were in the beginning with God. Man is a spirit and lived with God before coming here. Between a created thing and a begotten thing there is this difference: The created thing is not like the creator, but the begotten is. The ship that the sailor makes and launches is unlike him—has nothing in common with him—but the son that he begets partakes of his nature and being. The doctrine with which "Mormonism" supplements that of the world in respect to this of immortality is, that man had no beginning. The world tells us that the spirit of man has no end, and this is a truth; but "Mormonism" adds that the spirit of man has no beginning, and this also is a truth. And this latter truth will yet beget an upliftment of the world as great as the former truth. Already there may be seen evidences of the leavening influence of "Mormonism."

The speaker said that he loved "Mormonism" for its very bigness, for the depths and heights and breadths to which it reaches. It has a word of hope for the vagabond American Indian. We arrest the sneer of the white man against the redman by quoting the word of God. It has a word of hope for Judah, the hiss and the byword of the Gentiles. We tell them that God has not forsaken them and cast them aside. It has also a word of hope and warning for the Gentiles. We declare to them that they must worship the God of this land—who is Jesus Christ, and that if they do not they shall not be prospered in the land.

THE Gospel of the Son of God is either worthy of sole and undivided devotion, or it is not worthy of a thought. If the Saints have the knowledge they ought to have relative to it, there will be no half-hearted feelings about it; they will feel like engaging in it with every faculty of the mind.—GEORGE Q. CANNON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 28, 1904.

EDITORIAL.

THE GENERAL CONFERENCE.

It is many years since a general conference of the Church of Jesus Christ of Latter-day Saints has elicited such widespread interest as has the one which closed its sessions on April 6th. To those who are not of our faith it was a surprise in more ways than one. In view of the present "anti-Mormon" agitation it was predicted that the attendance of the Saints at this, the seventy-fourth annual gathering since the rise of the Church, would be much below the average. It was also thought that many rash statements would be made by those who should be called upon to address the people, and that there would be fiery denunciations of our enemies. No one seemed to take into consideration the fact that the testimony and the spirit of the Latter-day Saints does not depend upon popular opinion, and that those who bear the Holy Priesthood speak by the power of inspiration, and do not publicly proclaim either their individual opinions or their personal animosities. It is well for the world to know that a conference of the Latter-day Saints is a gathering of the membership of the Church, young and old, male and female, to be instructed, strengthened and built up in the principles of our most holy faith by those who have been called by prophecy and by the laying on of hands for this particular work.

There is in the sessions of the general conference no secret conclave. Those who are not of our faith are as free to pass in and out of the doors of the great tabernacle as is any Elder in Israel, and among the tens of thousands who attended one service or another were many scores who were attracted by curiosity and who listened for the first time in their lives to the Gospel of Jesus Christ as it was preached in its fulness and in its simplicity. The multitudes came to be fed with the bread of life, nor did they go away disappointed. The words that were spoken found echo in every honest heart and brought joy and hope and higher aspirations to the soul of every hearer.

Although the Saints have always been noted for their mutual love and fellowship, yet upon this occasion, in the very face of trial, opposition and persecution, they seemed more closely drawn together than ever before. Every address and sermon brought with it a conviction of the truthfulness of the words that were uttered. The impress of sincerity was on the face of every speaker, and he had the love and confidence of the vast audiences that were before him. In spite of sensational reports of apostasy abroad and of secession

in the ranks of the Church at home, never have the Latter-day Saints loved their leaders more than they do at the present time.

And what were the peculiar teachings that were set forth by President, Apostle and Elder? The same Gospel teachings that were set forth by Jesus of Nazareth almost nineteen hundred years ago—a call to faith, repentance and baptism, an inspiration to purer thoughts, nobler deeds, a higher existence, a plea to live God-like lives here, that we may dwell with our Father when we are called to pass behind the veil. Men were urged to be honest, to be virtuous, to be industrious, to be men in very deed, and this for their temporal as well as for their eternal salvation. They were taught to be humble, to be prayerful, to be forgiving; to gain for themselves a testimony as to the Gospel of Christ and to live up to the light that the Holy Spirit sheds abroad in their hearts. In it all there was not one word of bitterness, one word of regret, one word of reproach. The Gospel that is preached in the tabernacle, in Salt Lake, is the same identical Gospel that is preached by the "Mormon" Elders on the street corners of our cities and in the cottages of the country, for the Gospel does not change with time or tide, with geographical clime or social condition. It is the same yesterday, to-day and forever.

At the final meeting of the conference, held Wednesday April 6th, the following statement was made by President Joseph F. Smith, and upon motion of President Francis M. Lyman, it was unanimously approved by a vote of the vast assembly:

Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff of September 26, 1890, commonly called the manifesto, which was issued by President Woodruff and adopted by the Church at its general conference, October 6, 1890, which forbade any marriages violative of the law of the land, I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints, and

I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church and will be liable to be dealt with according to the rules and regulations thereof and excommunicated therefrom.

JOSEPH F. SMITH,
President of the Church of Jesus Christ of Latter-day Saints.

There can be no mistake about this announcement and yet, as far as the assertion that the Church has not authorized, or consented to, or had knowledge of any such marriages since the "Manifesto" of President Woodruff went into effect, every man and women in Utah knows this statement to be true. For weeks the editor of a non-Mormon newspapers, published in Ogden, Utah, had a standing offer in his journal of $100. for proof of one single polygamous marriage that had taken place since September 26th, 1890, and only last year a grand jury composed of non-Mormons, as well as of Mormons, after weeks of patient investigation, reported that it could not find one violation of the law. Under any other circumstances it would be thought incredible that those who have never been within 6000 miles of Utah should know more about the conditions that exist in that state than as those who live there, be they Mormon, Jew or Gentile.

One other item of business will be of interest to Saints the world over. Sixty years ago next June the Prophet Joseph Smith and his brother, Hyrum, were martyred at Carthage, Illinois. During all these years no monument has been erected to these noble men who sealed their testimony of Jesus with their blood, which became in very deed the seed of the Church. Now a committee has been appointed to prepare plans for the erection of a suitable memorial building that shall be not only an appropriate tribute to the worth, integrity and purity of the men in whose honor it will be built, but will be an ornament to the beautiful "City of the Saints."

The conference was, indeed, a memorable one. It demonstrated to the world how little the Church of Christ is affected by all the assaults and persecutions of the arch adversary. These but serve to strengthen and unite the Saints, and give opportunities for spreading the truth that would not otherwise be available. From Alberta on the north to Guatemala on the south, to the mission fields of Europe and the islands of the Pacific will the influence of the teachings of this conference be felt, and for these teachings men will thank God, and seek to live nobler, holier lives. So shall the work roll on, and truth and light gradually overcome error and darkness until this beautiful earth, redeemed and purified, is prepared to welcome the Savior to His millennial reign.

ANENT THE QUESTION OF THE HOUR.

Occasionally a prominent newspaper, commenting on what people are pleased to term the "Mormon problem" in a spirit of fairness and candor, will unintentionally preach as good a sermon and as sound doctrine as any one would wish to read. No one will accuse the Sacramento, California, *Bee* of being a pro-Mormon sheet. In fact, many and bitter have been its attacks upon the Latter-day Saints, and yet the following extract from its editorial columns is worth more than a passing glance. It is worth careful study in an age when woman is finding for herself higher duties than those of wifehood and motherhood.

On this subject Bishop Joseph M. Francis, of Indiana, says, "The wealthier classes do not want children, claiming that they do not have time to devote to them. A woman cannot be a leader in society and raise children. Both demand her attention, and it is getting to the sad point where many women prefer society to children."

It is this that has inspired the editor of the *Bee* to remark: "One may detest 'Mormon' polygamous practises, but if he is a sensible, well-read, intelligent man, a man with a sane mind and a clean soul, he will not look down on the 'Mormons' while at the same time applauding the intentional birth-prevention by society women.

"With the ancient Israelites, barrenness in a married woman was a badge of disgrace. Sarah and Rachel are instances of Jewish women who lifted up their voices and wept, when God kept them childless. Barrenness was keenly felt by Jewish women in the days of the Lord, and Elizabeth, the mother of John the Baptist, rejoiced overmuch when God removed the curse of barrenness from her.

"In these later days of progress, new ideas, and the New Woman, a wife

who thinks she is somebody, has no time to bear children. She makes a virtue of her intentional barrenness and looks with contempt upon the 'Mormon' women, who are far better in the eyes of God than she is. For we do not believe the Almighty will hurl the thunderbolts of His wrath at 'Mormon' women who have followed what they believed to be revelation—as Sarah and Rachel followed it, and as all the old patriarchs of the Bible followed it—and will shower divine gifts upon society women who, in their enforced barrenness, have shattered the precepts of divinity as taught by every civilized religion and broken as well the unwritten salutary laws of humanity."

CONFERENCE APPOINTMENT.

THE regular semi-annual meeting of the Scottish conference will be held May 8th, 1904, at the Masonic Hall, 100 West Regent Street, Glasgow; services at 10:30 a.m., and 2 and 6:30 p.m. As President Grant expects to spend the time from the middle of May to the middle of June in visiting the conferences of the Swiss and German missions, further appointments for the British mission will not be made at present.

W. M. W.

RELEASES.—Elders Albert D. Ford, Birmingham; George A. Purrington, Irish; George M. Stark, Leeds; George W. Spokes, Nottingham, and James E. Williamson, Scottish conference, are honorably released to return home May 19, 1904, per s.s. *Cretic*. Elders Alma A. Smith, Leeds, and Norman E. Dahle, Scottish conference, are honorably released to return home May 26, 1904, per s.s. *Republic*.

DEPARTURES.—The following named missionaries sailed from Liverpool by the s.s. *Cretic*, February 18th, 1904. From Great Britain—George Marshall, Jr., Joseph S. Clark, Jr., John L. Reynolds, Elias W. Crane, Jr., Charles H. West, Charles L. M. Milne. From Germany—William A. Wetzel, Orson D. W. Jones, Joseph F. Thomstoff, Andrew A. Kerr, John A. Ruckert, Lawrence L. Beckstead. From Holland—Joseph L. Alvord. From Scandinavia—Julius Christensen, David Lee, William E. Racker, Charles G. Johnson, Gustave A. Anderson. From Switzerland—John A. Wurston, Frederick Remund, Jr. With the company, which was in charge of Elder Charles G. Johnson, assisted by Elders West and Lee, were 19 emigrants from Scandinavia, 9 from Switzerland, 41 from Holland, 3 from Scotland, and 37 from England. A small independent company of Saints sailed for Canada on the same date.

NOTES FROM THE MISSION FIELD.

OPEN-AIR work for the season has commenced at Grimsby. The meetings have been fairly well attended, with little or no opposition, and the Elders in that field are feeling encouraged in their labors.

THE Elders who are located at Cheltenham, Bristol conference, report marked success in their open-air work. The present newspaper notoriety is attracting crowds to their meetings both on the street and in the hall. Many

earnest investigators are being found and three members have recently been added to the Church by baptism.

THE work in South Africa is progressing well. Missionaries went to Cape Colony last summer and already thirteen members have been added to the Church. Elder Smith baptized five persons at Port Elizabeth during March. At Grahamstown the Elders have secured a hall for Friday night meetings, no other evening in the week being available. During the month of March 1098 tracts and 98 books were distributed; the missionaries had 268 Gospel conversations, and five cottage meetings were held in the South African mission.

ELDER JAMES THOMAS and William W. Phelps, of the Birmingham conference, have recently visited Hanley, Staffords., and are very much encouraged by the reception which they received. Cottage meetings have been established and these are well attended. They have met with much success in visiting from door to door, and many people have promised to attend the meetings. An organist has been secured, and it is believed that the Sunday evening meetings will become permanent. Elder Phelps will remain in charge of the work in this district after Elder Thomas departs to his labors in Wales.

THE LEEDS CONFERENCE.

THE Leeds semi-annual conference was held in the Temperance Hall, Bradford, Sunday, April 24th, 1904. The services commenced at 10:30 a.m., the sacrament being administered by Elders Rich and Smith. President Morgan welcomed the Saints and said he thanked the Lord for such a privilege. In speaking of the duties of Latter-day Saints attention was called to the great missionary work we can all do by living the laws of God. The general Church authorities, the presidency of the mission, and the traveling ministry of the conference were unanimously sustained. The statistical report showed an average per month of tracts, 958; books, 19; conversations, 43; baptized, 60. Elder Smith quoted Romans i: 16-17, saying that faith is the first step in the Gospel plan. For by it worlds were framed and mighty works performed. Without it we cannot please God.

Sister Nannie Tout sang, "Consider the Lilies."

President Grant expressed pleasure in meeting with the Saints and with strangers who are interested in our message. Called attention to these facts: In addition to a belief in an eternal existence the Latter-day Saints have a knowledge that they are in possession of the Gospel of Jesus Christ. We must work to obtain a knowledge. It cannot be imparted to others. We are saved to the degree that we work. Because we cannot see everything pertaining to the Gospel, we should not let it affect our knowledge, but we should improve upon what we have. Persecution is the heritage of every faithful follower of Christ. The fact that so many young men are preaching the Gospel without price and hope of earthly reward should be a testimony to all the world of the truthfulness of Joseph Smith's mission. President Grant bore a strong testimony to the honesty, integrity and virtue of the prophets of God in these days.

At the afternoon meeting Elder Hill said that the Gospel is everlasting, and men to-day are called upon to repent and be baptized for the remission of sins. In speaking of the testimony given by the Spirit of God, Elder Rigby said it comes only to those who are obedient, humble and prayerful. Elder Stark called attention to the fact that the moving force of the Latter-day Saint missionary movement is a love for God; a love for man; and a love for the Gospel of Jesus Christ. Elder Clayton sang "The King of Love," after which Elder Merrill said the Spirit of God will make us one with each other, and one with Christ and God. This love will inspire us to the keeping of the whole law, whereby we work out our own salvation.

Sister Tout sang "Calvary" in a very impressive manner.

President Grant said it has been his observation that in every nation and clime the reputation of the Latter-day Saints is bad. So was Christ's and His disciples'. But that does not make their character so. Abbey gives as the strongest evidence of the divinity of Jesus Christ the fact that His followers have been willing to suffer ridicule, pain and death for the testimony of Him. It has been so with the followers of Joseph Smith. The Latter-day Saints seek for the temporal as well as the spiritual salvation of man. To substantiate this President Grant read some testimonies of eminent non-"Mormons" attesting the honesty, industry, sobriety and virtue of the "Mormons."

In the evening Elder Mellor referred to the principle of revelation as being the foundation upon which the Church of Jesus Christ is built. God has revealed His commandments to men to suit their conditions. In sending forth His apostles, clothed with power and authority, Christ assured them that those who believed and obeyed would be saved. Elder Clayton said the Jewish and Nephite Scriptures testify that salvation comes only through the Savior. That His atonement satisfied the law that had been broken by our first parents and freed men from the penalty by the resurrection.

By request Sister Tout sang "The Holy City," which was rendered with great feeling.

President Grant said the knowledge we possess, though all men oppose us, cannot be diminished. Opposition and persecution tend to increase our knowledge because we work harder to "find out." The speaker made reference to the prophecies of Joseph Smith relating to the conflict between North and South over the "Slave Question," and of the persecutions, drivings and final exodus of the Latter-day Saints to the Rocky Mountains, saying that these prophecies had now become history, because of their fulfillment. The testimonies of many great writers have been that Joseph Smith was a great man, classing him with such men as Washington, LaFayette, etc. In closing President Grant read the Articles of Faith and commented upon them. Left a strong testimony with the people.

Sister Tout sang, "O My Father," by request.

During the day about fifteen hundred were in attendance, the largest for many years past, and a great per cent being non-members.

President Grant met with the traveling Elders at 1 o'clock, and the local brethren at 7:30 p.m., Saturday, giving valuable advice and counsel on the duties of the Priesthood.

RAYMOND H. CLAYTON, Clerk of Conference.

EASTER AT JERUSALEM.

In writing from Jerusalem, under date of April 11th, Elders Henry and Charles Teuscher say: "We have just witnessed the Greek Easter which came on the ninth of April. It is a great sight. The Greeks, Armenians, Copts, Assyrians, Abyssinians, celebrate Easter together according to eastern time. It is called 'Aid el Kabeer,' or the 'Large Holiday.'

"Saturday, about noon, is the time that the holy fire appears. Thousands of pilgrims and worshipers come from afar to witness this fire and light their candles from its flames. So, on Saturday, April 9th, we came to the Church of the Holy Sepulchre. Long before the doors were opened crowds of men and women gathered in front of the sacred edifice, each carrying thirty-three candles to represent the thirty-three years that Christ lived upon the earth. There were about four hundred Turkish soldiers on guard both within and without the church, to keep these so-called Christians from spilling each other's blood. We had a good view of it all, for we were up where the consuls have their little apartments.

"At 12:45 p.m. the many bells of the church commenced to ring and the fire came out of each side of the sepulchre through holes prepared for the occasion, and, in ten minutes, ten thousand candles were burning, and lighted candles were being borne by swift runners to the nearest Christian villages. Numbers of pilgrims remained in the church from the evening of the previous day until afternoon, that they might have a first view of the holy fire. The procession made by the priests and monks, dressed in gorgeous costumes was a splendid sight. The holy fire, which is said to be kindled annually on this occasion by the Holy Ghost, is the greatest fraud in all christendom.

"This coming week the world's fourth Sunday school convention of the Protestant denominations meets in Jerusalem. We feel well in our labors, and our testimony grows stronger from day to day. Although the fruits of our labors are as yet small, we rejoice in the Gospel, and feel like keeping our shoulder to the wheel."

TESTIMONY FROM A FRIEND.

While some of the most bitter and most unwarranted attacks upon the Latter-day Saints have been made by the *Sun*, of London, it is but just to that journal to state that it allowed space in its columns for a reply by the London Elders to some of its charges. In the *Sun* of Thursday evening, April 21st, appeared the following:

MORMON LIFE.

Sir,—I have read with very great interest the defence put forth by the Mormon people in your issue of Saturday in answer to the exposure of them which appeared in the *Sun*.

It speaks well for the fairness and impartiality of your newspaper that you have given them such an opportunity of defending themselves. I am not a Mormon, and do not believe in the revelations of Joseph Smith, and am opposed to polygamy. I can, however, vouch for the absolute truth of the statements put forth by the Mormons. Like many more Englishmen, I paid,

in 1893, a visit to Utah on my way to San Francisco. I obtained introductions and had long interviews with President Woodruff, Apostles Brigham Young, George Q. Cannon, Francis M. Lyman, and other leaders of the Church. I attended their meetings and visited their Sunday schools, and came away thoroughly convinced that a more godly, honest, generous, and moral people is not to be found. Their home life is a model for the countries of the world. It is quite clear that their principles and teachings as carried out in Utah are above reproach.

ED. HY. TRIPP,
Alderman, Finsbury Borough Council.

The Saints and Elders greatly appreciate Mr. Tripp's kindness in thus voluntarily bearing his testimony as to the character of their people, and also his manliness in defending such an unpopular cause. They feel and know that "a friend in need is a friend in deed."

THE IDEAL YOUNG MAN.

THE ideal young man must be strong in body, and as near as possible physically perfect. To have a splendid physique embraces many virtues. It is brought about by right living, for one thing. The ideal must have trained his appetite so that it is perfectly under his control; so that it will not crave food or drink that destroys or emaciates the body, or wrecks the nerves. That means he must eat and drink in conformity with the wise counsels of the Lord, who has given us splendid pointers in modern revelation touching our mode of life, in this respect. The ideal is one who can walk and not faint, run and not be weary, and whose appetite is under the supreme control of a pure mind. As he controls his eating and drinking, so also does he govern his passions. He flies into no rage, no matter what the provocation; is temperate in language, thoughtful of the weak, always upright and sympathetic, and uses his strength to help the weary and sustain the less fortunate. He is as pure as the mountain winds, and uses the vigor and vitality of his noble manhood to useful ends, for the good of the race.

He abstains from the vices and follies of young men who have no regard for the fountains of strength and life, but indulge in every whim of wickedness that unrestrained passions suggest. He respects his fellows, and considers sacred as his own body, those of his associates of the opposite sex. He realizes that he was not made for himself alone, but for society, for mankind, and for God.

The ideal young man is not lazy, shiftless, fearful of labor; but on the contrary cultivates a healthy activity, works to a purpose, having an aim, and bending all his energies to accomplish it; is frugal in his habits, saving, and lays by a part of his earnings, realizing that he thus accumulates power to accomplish good, for money is a representation of physical power. He provides well for those who are dependent upon him; is thrifty, delighting in his work, which he does with a cheerful spirit. While he pays particular attention to those with whom he is immediately connected, he accustoms himself to send his thoughts abroad over the wide field of practical benevolence.

He is considerate of his mother, and steps aside to give his father the place of honor, whether at home or abroad; and when meeting father or mother on the street, shows his respect by raising his hat to them. He is determined to learn to work, and to do well what he learns—never shirking, always in the front; having a full realization that work, some useful work, is the one great cause of contentment and happiness in this world. To this end he has learned a trade, obtained a good business training, or perfected himself in some profession; or has become an intelligent tiller of the soil, avoiding the slipshod methods of farming of which we see so much.

"Thinking, not growth alone, makes perfect manhood. No possession is so productive of real influence as a highly cultivated intellect, combined with a large and noble soul."—*Improvement Era.*

DOUBT AND FAITH.

Doubt is the city street where, all day long,
Incessant voices call me to and fro,
Uncertain wheresoever I shall go,
One with a heedless throng.

Faith is a little room alight for me
Where not an echo of the street may come;
And here, with but a sup and just a crumb,
Is heaven for one to be.

SELECTED.

DIED.

STRATHEARN.—At the village of Torpichen, near Bathage, Scotland, April 23rd, 1904, William Strathearn, aged 59 years and 8 months. He was baptized and confirmed a member of the Church, July 4th, 1891, by Elder James W. Duncan. Brother and Sister Strathearn lived in Zion five years, and for some time worked in the Salt Lake Temple. He died a faithful Latter-day Saint.—*Deseret News* please copy.

BIRD.—At Middlesbro' Alfred Nasby, son of Alfred J. and Sarah Annie Nasby Bird; born June 4th, 1893, died March 27th, 1904; buried on March 30th in the Middlesbro' cemetery, President John S. Baugh taking charge of the service.

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EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 42 ISLINGTON,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.